Die Veneris 22. Octobr. 1647.

ORdered by the Commons Assembled in PARLIAMENT, that six hundred Copies and no more, of the *Advice of the Assembly of Divines, Concerning a larger Cathechisme*, be forthwith Printed for the service of both Houses and the Assembly of Divines, and the Printer is injoyned (at his perill) not to print more then six hundred Copies of the said Cathechisme, or to divulge or publish any of them.

It is further Ordered, that no person presume to Reprint, Divulge, or publish the said CATHECHISME till further order be taken by both or either of the Houses of Parliament.

H. Elsynge Cler. Parl. Dom. Com.

The humble

ADVICE

OF THE

ASSEMBLY

OF

Divines,

Now by Authority of PARLIAMENT sitting at *Westminster*, Concerning a *Larger Catechisme*, Presented by them lately to both Houses of PARLIAMENT.

A certain number of Copies are Ordered to be Printed only for the use of the Members of both Houses and of the Assembly of Divines, to the end that they may advise thereupon.

LONDON,
Printed by *A. M.*

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

TO THE RIGHT HONOVRABLE THE LORDS and COMMONS assembled in PARLIAMENT:

The humble Adviſe of the Aſſembly of DIVINES ſitting at *Weſtminſter*, Concerning A larger Catechiſme.

QUESTION.

WHat is the chief and higheſt end of man?

A. Mans chief and higheſt end is, to glorifie God, and fully to enjoy him for ever.

Q. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God:

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

but his Word and Spirit onely doe ſufficiently and effectually reveale him unto men for their ſalvation.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Teſtament are the Word of God, the onely Rule of Faith and Obedience.

Q. *How doth it appeare that the Scriptures are the Word of God?*

A. The Scriptures manifeſt themſelves to be the Word of God, by their majeſty and purity; by the conſent of all the parts, and the ſcope of the whole, which is to give all glory to God; by their light and power to convince and convert ſinners, to comfort and build up beleevers unto ſalvation: But the Spirit of God, bearing witneſſe by and with the Scriptures in the heart of man, is alone able fully to perſwade it, that they are the very Word of God.

Q. *What doe the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of man.

Q. *What doe the Scriptures make known of God?*

A. The Scriptures make known what God is, the Perſons in the God-head, his Decrees, and the execution of his Decrees.

Q. *What is God?*

A. God is a Spirit, in and of himſelf infinite in being, glory, bleſſedneſſe, and perfection; allſufficient, eternall, unchangeable, incomprehenſible, every where preſent, almighty, knowing all things, moſt wiſe, moſt holy, moſt juſt, moſt mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth.

Q. *Are*

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God.

Q. *How many Perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one, true, eternall God, the ſame in ſubſtance, equall in power and glory; although diſtinguiſhed by their Perſonall Properties.

Q. *What are the Perſonall Properties of the three Perſons in the Godhead?*

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghoſt to proceed from the Father and the Son, from all eternity.

Q. *How doth it appear that the Son and the Holy Ghoſt are God, equall with the Father?*

A. The Scriptures manifeſt that the Son, and the Holy Ghoſt are God, equall with the Father, aſcribing unto them ſuch Names, attributes, works, and worſhip, as are proper to God onely.

Q. *What are the Decrees of God?*

A. Gods Decrees are the wiſe, free, and holy acts of the counſell of his will, whereby, from all eternity, he hath for his own glory, unchangeably, fore-ordained whatſoever comes to paſſe in time; eſpecially concerning Angels and Men.

Q. *What hath God eſpecially decreed concerning Angels and Men?*

A. God by an eternall and immutable Decree, out of his meer love, for the praiſe of his glorious grace to be manifeſted in due time, hath elected ſome Angels to glory; and in Chriſt hath choſen ſome men to eternall life,

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

and the means thereof: and also according to his soveraign power, and the unsearchable counsell of his own will, (whereby he extendeth or with-holdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsell of his own will.

Q. *What is the work of Creation?*

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his Power, make of nothing, the World and all things therein, for himself, within the space of six daies, and all very good.

Q. *How did God create the Angels?*

A. God created all the Angels, spirits, immortall, holy, excelling in knowledge, mighty in power, to execute his Commandements, and to praise his Name; yet subject to change.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground; and the woman of a rib of the man; indued them with living, reasonable, and immortall souls; made them after his own image, in knowledge, righteousnesse, and holinesse, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures; yet subject to fall.

Q. *What are Gods works of Providence?*

A. Gods works of Providence are, his most holy, wise,

wise, and powerfull preserving and governing all his creatures, ordering them and all their actions to his own glory.

Q. *What is Gods Providence toward the Angels?*

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory; and established the rest in holinesse and happinesse; imploying them all, at his pleasure, in the administrations of his power, mercy, and justice.

Q. *What was the Providence of God toward man in the estate in which he was created?*

A. The Providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself, instituting the Sabbath, entering into a Covenant of life with him, upon condition of personall, perfect, and perpetuall obedience, of which the Tree of Life was a pledge, and forbidding to eat of the Tree of the Knowledge of good and evil, upon pain of death.

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created.

Q. *Did all mankinde fall in that first transgression?*

A. The Covenant being made with Adam as a publike person, not for himself only, but for his posterity, all

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

mankinde descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. *Into what estate did the Fall bring mankinde?*

A. The Fall brought mankinde into an estate of sin and misery.

Q. *What is Sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature.

Q. *Wherein consisteth the sinfullnesse of that estate whereinto man fell?*

A. The sinfullnesse of that estate whereinto man fell, consisteth in the guilt of Adams first sin, the want of that righteousnesse wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Originall Sin, and from which doe proceed all actuall transgressions.

Q. *How is Originall Sin conveyed from our first Parents unto their posterity?*

A. Originall Sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. *What misery did the fall bring upon mankinde?*

A. The Fall brought upon mankinde the losse of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Sathan, and justly liable to all punishments in this world, and that which is to come.

Q. *What are the punishments of Sin in this world?*

A. The

A. The punishments of Sin in this world, are, either inward, as blindnesse of minde, a reprobate sense, strong delusions, hardnesse of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and imployments, together with death it self.

Q. *What are the punishments of Sin in the world to come?*

A. The punishments of Sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever,

Q. *Doth God leave all mankinde to perish in the estate of sin and misery?*

A. God doth not leave all mankinde to perish in the estate of sin and misery into which they fell by the breach of the first Covenant, commonly called the Covenant of Works; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second Adam, and, in him, with all the elect, as his seed.

Q. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and, requiring Faith as the condition to intereſt them in him, promiseth and giveth his holy Spirit to all his elect to work in them that Faith, with all other saving graces, and to inable them

unto

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

unto all holy obedience, as the evidence of the truth of their faith and thankfullneſſe to God, and as the way which he hath appointed them to ſalvation.

Q. *Was the Covenant of Grace alwaies adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not alwaies adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New.

Q. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes, prophecyes, Sacrifices, Circumciſion, the Paſſeover, and other types and ordinances, which did all fore-ſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed Meſſiah, by whom they then had full remiſſion of ſin, and eternall ſalvation.

Q. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace was and ſtill is to be adminiſtred in the preaching of the Word, and the adminiſtration of the Sacraments of Baptiſme and the Lords Supper; in which, Grace and ſalvation is held forth in more fullneſſe, evidence, and efficacy, to all nations.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The onely Mediator of the Covenant of Grace is the Lord Jeſus Chriſt, who being the eternall Son of God, of one ſubſtance and equall with the Father, in the fullneſſe of time became man, and ſo was and continues to

to be God and man in two intire diſtinct natures, and one perſon, for ever.

Q. *How did Chriſt, being the Son of God, become Man?*

A. Chriſt the Son of God became Man by taking to himſelf a true body, and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin Mary, of her ſubſtance, and born of her, yet without ſin.

Q. *Why was it requiſite, that the Mediator ſhould be God?*

A. It was requiſite that the Mediator ſhould be God, that he might ſuſtain and keep the humane nature from ſinking under the infinite wrath of God, and the power of death; give worth and efficacy to his ſufferings, obedience and interceſſion; and ſo ſatisfie Gods juſtice, procure his favour, purchaſe a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlaſting ſalvation.

Q. *Why was it requiſite that the Mediator ſhould be Man?*

A. It was requiſite that the Mediator ſhould be Man, that he might advance our nature, perform obedience to the Law, ſuffer and make interceſſion for us in our nature, have a fellow-feeling of our infirmities; that we might receive the adoption of ſons, and have comfort and acceſſe with boldneſſe unto the throne of Grace.

Q. *Why was it requiſite that the Mediator ſhould be God and man in one perſon?*

A. It was requiſite that the Mediator, who was to reconcile God and man, ſhould himſelf be both God and man, and this in one perſon, that the proper works of each nature might be accepted of God for us, and relyed on by us, as the works of the whole perſon.

Q. *Why was our Mediator called Jeſus?*

A. Our

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

A. Our Mediator was called Jeſus, becauſe he ſaveth his people from their ſins.

Q. *Why was our Mediator called Chriſt?*

A. Our Mediator was called Chriſt, becauſe he was anointed with the Holy Ghoſt above meaſure, and ſo, ſet apart, and fully furniſhed with all authority and ability to execute the Offices of Prophet, Prieſt, and King of his Church, in the eſtate both of his Humiliation and Exaltation.

Q. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers waies of adminiſtration, the whole will of God in all things concerning their edification and ſalvation.

Q. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt, in his once offering himſelf a Sacrifice without ſpot to God, to be a reconciliation for the ſins of his people, and in making continuall interceſſion for them.

Q. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in calling out of the world a people to himſelf, and giving them Officers, Laws, and Cenſures, by which he viſibly governs them; in beſtowing ſaving grace upon his elect, rewarding their obedience, and correcting them for their ſins, preſerving and ſupporting them under all their temptations and ſufferings, reſtraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and alſo in taking vengeance on the reſt, who know not God, and obey not the Goſpel.

Q. *What was the eſtate of Chriſts Humiliation?*

A. The

A. The eſtate of Chriſts Humiliation was, that low condition, wherein, he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant in his conception and birth, life, death, and after his death untill his reſurrection.

Q. *How did Chriſt humble himſelf in his Conception and Birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being, from all eternity, the Son of God, in the boſome of the Father, he was pleaſed in the fullneſſe of time to become the Son of man, made of a woman of low eſtate, and to be born of her, with divers circumſtances of more than ordinary abaſement.

Q. *How did Chriſt humble himſelf in his life?*

A. Chriſt humbled himſelf in his life, by ſubjecting himſelf to the Law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Sathan, and infirmities in his fleſh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death, in that, having been betrayed by Judas, forſaken by his Diſciples, ſcorned and rejected by the World, condemned by Pilate, and tormented by his perſecutours; having alſo conflicted with the terrours of death, and the powers of darkneſſe, felt and born the weight of Gods wrath; he laid down his life an offering for ſin, induring the painfull, ſhamefull, and curſed death of the croſſe.

Q. *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buried, and continuing in the ſtate of the dead, and

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

under the power of death till the third day; which hath been otherwiſe expreſſed in theſe words, *He deſcended into Hell.*

Q. *What was the eſtate of Chriſts Exaltation?*

A. The eſtate of Chriſts Exaltation comprehendeth his Reſurrection, Aſcenſion, Sitting at the right hand of the Father, and his Coming again to Judge the world.

Q. *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Reſurrection, in that, not having ſeen corruption in death, of which it was not poſſible for him to be held; and having the very ſame body in which he ſuffered, with the eſſentiall properties thereof, but without mortality and other common infirmities belonging to this life, really united to his ſoul, he roſe again from the dead the third day, by his own power; whereby he declared himſelf to be the Son of God, to have ſatisfied divine juſtice, to have vanquiſhed death and him that had the power of it, and to be Lord of quick and dead; all which he did as a publike perſon, the head of his Church, for their Juſtification, quickning in grace, ſupport againſt enemies, and to aſſure them of their reſurrection from the dead at the laſt day.

Q. *How was Chriſt exalted in his Aſcenſion?*

A. Chriſt was exalted in his Aſcenſion, in that, having after his Reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the Kingdom of God, and giving them commiſſion to preach the Goſpel to all nations; fourty daies after his reſurrection, he, in our nature, and as our head, triumphing over enemies, viſibly went up into the higheſt heavens, there to receive gifts for men, to raiſe up our affections thither, and to prepare a place for us, where himſelf

ſelf is, and ſhall continue, till his ſecond coming at the end of the world.

Q. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt is exalted in his ſitting at the right hand of God, in that, as God man he is advanced to higheſt favour with God the Father, with all fullneſſe of joy, glory, and power over all things in heaven and earth, and doth gather and defend his Church, and ſubdue their enemies, furniſheth his miniſters and people with guifts and graces, and maketh interceſſion for them.

Q. *How doth Chriſt make Interceſſion?*

A. Chriſt maketh Interceſſion, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and ſacrifice on earth, declaring his will to have it applied to all beleevers, anſwering all accuſations againſt them, procuring for them quiet of conſcience notwithſtanding daily failings, acceſſe with boldneſſe to the throne of Grace, and acceptance of their perſons and ſervices.

Q. *How is Chriſt to be exalted in his coming again to judge the world?*

A. Chriſt is to be exalted in his coming again to judge the world, in that he who was unjuſtly judged and condemned by wicked men, ſhall come again at the laſt day in great power, and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels, with a ſhout, with the voice of the Archangell, and with the trumpet of God, to judge the world in righteouſneſſe.

Q. *What benefits hath Chriſt procured by his Mediation?*

A. Chriſt by his Mediation hath procured Redemption, with all other benefits of the Covenant of Grace.

 Q. *How*

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

Q. *How doe we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel.

Q. *Can they who have never heard the Gospel, and so, know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel, know not Jesus Christ, and beleeve not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they professe; neither is there salvation in any other, but in Christ alone, who is the saviour only of his body the Church.

Q. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world doe professe the true Religion, and of their children.

Q. *What are the speciall priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods speciall care and government, of being protected

tected and preserved in all ages, notwithstanding the opposition of all enemies, and of injoying the communion of Saints, the ordinary means of salvation, offers of grace by Christ to all the members of it in the ministery of the Gospel, testifying, that whosoever beleeves in him shall be saved, and excluding none that will come unto him.

Q. *What is the Invisible Church?*

A. The Invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head.

Q. *What speciall Benefits doe the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in Grace and Glory.

Q. *What is that Vnion which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace, whereby they are spiritually and mystically, yet really and inseparably joined to Christ, as their head and husband; which is done in their effectuall Calling.

Q. *What is effectuall Calling?*

A. Effectuall Calling is the work of Gods almighty power and grace, whereby, out of his free and especiall love to his elect, and from nothing in them moving him thereunto, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit, savingly inlightning their mindes, renewing and powerfully determining their wills, so as they, although in themselves dead in sin are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

Q. *Are*

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only, are effectually called; although others may be, and often are, outwardly called by the miniſtery of the Word, and have ſome common operations of the Spirit, who, for their wilfull neglect and contempt of the grace offered to them, being juſtly left in their unbelief, doe never truly come to Jeſus Chriſt.

Q. *What is the Communion in Grace which the members of the Inviſible Church have with Chriſt?*

A. The Communion in grace, which the members of the Inviſible Church have with Chriſt, is, their partaking of the vertue of his Mediation, in their Juſtification, Adoption, Sanctification, and whatever elſe in this life manifeſts their Union with him.

Q. *What is Juſtification?*

A. Juſtification is an act of Gods free grace unto ſinners, in which he pardoneth all their ſins, accepteth and accounteth their perſons righteous in his ſight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full ſatisfaction of Chriſt, by God imputed to them, and received by Faith alone.

Q. *How is Juſtification an act of Gods free Grace?*

A. Although Chriſt by his Obedience and Death, did make a proper, reall, and full ſatisfaction to Gods Juſtice, in the behalf of them that are juſtified; yet, in as much as God accepteth the ſatisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son, imputing his righteouſneſſe to them, and requiring nothing of them for their Juſtification, but Faith, which alſo is his guift, their Juſtification is, to them, of free grace.

Q. *What is Juſtifying Faith?*

A. Ju-

A. Juſtifying Faith is a ſaving Grace, wrought in the heart of a Sinner by the Spirit and Word of God, whereby he, being convinced of his ſin and miſery, and of the diſability in himſelf and all other creatures to recover him out of his loſt condition, not only aſſenteth to the truth of the promiſe of the Goſpel, but receiveth and reſteth upon Chriſt and his righteouſneſſe therein held forth, for pardon of ſin, and for the accepting and accounting of his perſon righteous in the ſight of God for ſalvation.

Q. *How doth Faith Juſtifie a Sinner in the ſight of God?*

A. Faith juſtifies a ſinner in the ſight of God, not becauſe of thoſe other graces which doe alwaies accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his juſtification; but only as it is an Inſtrument, by which he receiveth and applieth Chriſt and his righteouſneſſe.

Q. *What is Adoption?*

A. Adoption is an act of the free grace of God, in and for his only Son, Jeſus Chriſt, whereby all thoſe that are juſtified are received into the number of his children, have his Name put upon them, the Spirit of his Son given to them, are under his fatherly care and diſpenſations, admitted to all the liberties and priviledges of the ſons of God, made heirs of all the promiſes, and fellow-heirs with Chriſt in glory.

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world choſen to be holy, are in time, through the powerfull operation of his Spirit applying the death and reſur-

 rection

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

rection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Repentance unto life, and of all other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newnesse of life.

Q. *What is Repentance unto life?*

A. Repentance unto life, is a saving grace wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the waies of new obedience.

Q. *Wherein doe Justification and Sanctification differ?*

A. Although Sanctification be inseparably joined with Justification; yet they differ, in that God in Justification imputeth the righteousnesse of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned, in the other it is subdued; the one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equall in all, nor in this life perfect in any, but growing up to perfection.

Q. *Whence ariseth the imperfection of Sanctification in beleevers?*

A. The imperfection of Sanctification in beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lustings of the flesh against the spirit,

spirit, whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spirituall services, and their best works are imperfect and defiled in the sight of God.

Q. *May not true beleevers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True beleevers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continuall intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

Q. *Can true beleevers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly beleeve in Christ, and endeavour to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witnesse with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

Q. *Are all true beleevers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith, true beleevers may wait long before they obtain it, and after the enjoyment thereof may have it weakened and intermitted through manifold distempers,

 sins,

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

ſins, temptations, and deſertions; yet are they never left without ſuch a preſence and ſupport of the Spirit of God, as keeps them from ſinking into utter deſpair.

Q. *What is the communion in Glory, which the members of the Inviſible Church have with Chriſt?*

A. The communion in glory which the members of the Inviſible Church have with Chriſt is, in this life, immediatly after death, and at laſt perfected at the reſurrection and day of Judgement.

Q. *What is the Communion in glory, with Chriſt, which the members of the inviſible Church enjoy in this life?*

A. The members of the inviſible Church have communicated to them in this life, the firſt fruits of glory with Chriſt, as they are members of him their head, and ſo, in him, are intereſſed in that glory which he is fully poſſeſſed of; and, as an earneſt thereof, enjoy the ſenſe of Gods love, peace of conſcience, joy in the holy Ghoſt, and hope of glory: as, on the contrary, the ſenſe of Gods revenging wrath, horrour of conſcience, and a fearfull expectation of judgement, are, to the wicked, the beginning of their torments which they ſhall endure after death.

Q. *Shall all men die?*

A. Death being threatned as the wages of ſin, it is appointed unto all men once to die, for that all have ſinned.

Q. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The righteous ſhall be delivered from death it ſelf at the laſt day, and even in death are delivered from the ſting and curſe of it, ſo that, although they die, yet it is out of Gods love, to free them perfectly from ſin and miſery, and to make them capable of further communion with Chriſt

Chriſt in glory, which they then enter upon.

Q. *What is the communion in glory with Chriſt, which the members of the inviſible Church enjoy immediatly after death?*

A. The Communion in glory with Chriſt, which the members of the inviſible Church enjoy immediatly after death, is, in that their ſouls are then made perfect in holineſſe, and received into the higheſt heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Chriſt, and reſt in their graves as in their beds, till at the laſt day they be again united to their ſouls: whereas the ſouls of the wicked are at death caſt into hell, where they remain in torments and utter darkneſſe, and their bodies kept in their graves, as in their priſons, till the reſurrection and judgement of the great day.

Q. *What are we to beleeve concerning the Reſurrection?*

A. We are to beleeve that a. the laſt day there ſhall be a generall reſurrection of the dead, both of the juſt and unjuſt; when they that are then found alive, ſhall in a moment be changed; and the ſelf ſame bodies of the dead which were laid in the grave, being then again united to their ſouls for ever, ſhall be raiſed up by the power of Chriſt, the bodies of the juſt, by the ſpirit of Chriſt, and by vertue of his reſurrection, as their head, ſhall be raiſed in power, ſpirituall, incorruptible, and made like to his glorious body; and the bodies of the wicked ſhall be raiſed up in diſhonour, by him, as an offended judge.

Q. *What ſhall immediately follow after the reſurrection?*

A. Immediately after the reſurrection ſhall follow the generall and finall judgement of Angels and men; the day and hour whereof no man knoweth, that all may

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

watch and pray; and be ever ready for the coming of the Lord.

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked shall be set on Christs left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearfull, but just, sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever.

Q. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgement, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged, and acquitted; shall join with him in the judging of reprobate angels and men, and shall be received into heaven; where they shall be fully and for ever freed from all sinne and misery, filled with unconceivable joyes, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity: and this is the perfect and full communion which the members of the invisible Church shall injoy with Christ in glory at the resurrection and day of judgement.

Having

Having seen, what the Scriptures principally teach us to beleeve concerning God; it follows to consider, what they require as the duty of man.

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will.

Q. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankinde in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Morall Law.

Q. *What is the Morall Law?*

A. The Morall Law is the declaration of the will of God to mankinde, directing and binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man soul and body, and in performance of all those duties of holinesse and righteousnesse which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it.

Q. *Is there any use of the Morall Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousnesse and life by the Morall Law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q. *Of what use is the Morall Law to all men?*

A. The Morall Law is of use to all men, to inform them of the holy nature and will of God, and of their duty,

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. *What particular use is there of the Morall Law to unregenerate men?*

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. *What speciall use is there of the Morall Law to the regenerate?*

A. Although they that are regenerate, and beleeve in Christ, be delivered from the Morall Law as a Covenant of works, so as thereby they are neither justified nor condemned; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfullnesse, and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q. *Where is the Morall Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone, and are recorded in the 20th chapter of *Exodus*; the four first Commandments containing

ing our duty to God, and the other six our duty to man.

Q. *What Rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousnesse thereof, and unto intire obedience, for ever; so as, to require the utmost perfection of every duty, and to forbid the least degree of every sin.

That it is spirituall; and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

That one and the same thing, in divers respects, is required or forbidden in severall Commandements.

That, as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatning is included; and, where a threatning is annexed, the contrary promise is included.

That, what God forbids, is at no time to be done; what he commands, is alwaies our duty, yet every particular duty is not to be done at all times.

That, under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.

That, in what is commanded to others, we are bound

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorifie him accordingly: by thinking, meditating, remembring, highly esteeming, honouring, adoring, chusing, loving, desiring, fearing of him, beleeving him, trusting, hoping, delighting, rejoicing in him, being zealous for him, calling upon him, giving all praise and thanks, and yeelding all obedience and submission to him, with the whole man, being carefull in all things to please him, and sorrowfull when in any thing he is offended, and walking humbly with him.

Q. *What are the sins forbidden in the first Commandement?*

A. The sins forbidden in the first Commandement, are, Atheisme, in denying, or not having a God; Idolatry, in having, or worshipping more gods then one, or any with, or in stead of, the true God; the not having and avouching him for God, and our God; the omission or neglect of any thing due to him required in this Commandement; ignorance, forgetfullnesse, misapprehensions, false opinions, unworthy, and wicked thoughts of him, bold and curious searching into his secrets; all profanenesse, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresie, misbelief, distrust, despair, incorrigiblenesse, insensibleneſſe under judgements, hardnesse of heart, pride, presumption, carnall security, tempting of God, using unlawfull means, and trusting in lawfull means, carnall delights and joyes; corrupt, blinde, and indiscreet zeal;

according to our places and callings to be helpfull to them; and to take heed of partaking with others in what is forbidden them.

Q. *What speciall things are we to consider in the ten Commandements?*

A. We are to consider in the ten Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to inforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in these words [**I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage**;] wherein God manifesteth his soveraignty, as being Jehovah, the eternall, immutable, and almighty God, having his Being in and of himself, and giving being to all his words and works; and that he is a God in Covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spirituall thraldome; and that therefore we are bound to take him for our God alone, and to keep all his Commandements.

Q. *What is the summe of the four Commandements, which contain our duty to God?*

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde.

Q. *Which is the first Commandement?*

A. The first Commandement is, **Thou shalt have no other gods before me.**

Q. *What are the duties required in the first Commandement?*

A. The

lukewarmneſſe, and deadneſſe in the things of God; eſtranging our ſelves, and apoſtatizing from God; praying, or giving any religious worſhip to Saints, Angels, or any other creatures; all compacts, and conſulting with the devill, and harkening to his ſuggeſtions; making men the Lords of our faith and conſcience; ſlighting and deſpiſing God, and his Commands; reſiſting, and grieving of his Spirit, diſcontent, and impatience at his diſpenſations, charging him fooliſhly for the evils he inflicts on us; and aſcribing the praiſe of any good we either are, have, or can doe, to fortune, Idols, our ſelves, or any other creature.

Q. *What are we eſpecially taught by theſe words* [**before me**] *in the firſt Commandement?*

A. Theſe words **before me**, or before my face, in the firſt Commandement, teach us, that God who ſeeth all things, takes ſpeciall notice of, and is much diſpleaſed with the ſin of having any other God; that ſo it may be an argument to diſſwade from it; and to aggravate it, as a moſt impudent provocation; as alſo to perſwade us to do, as in his ſight, what ever we do in his ſervice.

Q. *Which is the ſecond Commandement?*

A. The ſecond Commandement is [**Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down to them nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands, of them that love me, and keep my Commandements.**]

Q. *What*

Q. *What are the duties required in the ſecond Commandement?*

A. The duties required in the ſecond Commandement, are, the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances as God hath inſtituted in his word: particularly, Prayer and Thankſgiving in the name of Chriſt; the reading, preaching, and hearing of the Word; the adminiſtration and receiving of the Sacraments; Church-government and Diſcipline; the Miniſtery, and maintenance thereof; religious faſting; ſwearing by the name of God, and vowing unto him: As alſo the diſapproving, deteſting, oppoſing all falſe worſhip; and, according to each ones place and calling, removing it, and all monuments of idolatry.

Q. *What are the ſins forbidden in the ſecond Commandement?*

A. The ſins forbidden in the ſecond Commandement, are, all deviſing, counſelling, commanding, uſing, and any waies approving any religious worſhip not inſtituted by God himſelf; tolerating a falſe Religion; the making any repreſentation of God, of all, or of any of the three Perſons, either inwardly in our minde, or outwardly, in any kinde of Image or likeneſſe of any creature whatſoever; all worſhipping of it, or God in it, or by it; the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to them; all ſuperſtitious devices, corrupting the worſhip of God, adding to it, taking from it, whether invented and taken up of our ſelves, or received by tradition from others, though under the title of antiquity, cuſtome, devotion, good intent, or any other pretence whatſoever; ſimony, ſacriledge; all neglect, contempt, hindering, and oppoſing the

 worſhip

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

worſhip and ordinances which God hath appointed.

Q. What are the Reaſons annexed to the ſecond Commandement, the more to enforce it?

A. The Reaſons annexed to the ſecond Commandement, the more to enforce it, contained in thoſe words [**For I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandements:**] are, beſide Gods ſoveraignty over us, and property in us; his fervent zeal for his own worſhip, and his revengefull indignation againſt all falſe worſhip, as being a ſpirituall whoredom; accounting the breakers of this Commandement ſuch as hate him, and threatning to puniſh them unto divers generations; and eſteeming the obſervers of it ſuch as love him, and keep his Commandements, and promiſing mercy to them unto many generations.

Q. Which is the third Commandement?

A The third Commandement is, **Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltleſſe, that taketh his Name in vain.**

Q. What is required in the third Commandement?

A. The third Commandement requires, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatſoever elſe there is whereby he makes himſelf known, be holily and reverently uſed in thought, meditation, word, writing, by an holy profeſſion, and anſwerable converſation, to the glory of God, and the good of our ſelves and others.

Q What

Q. What are the ſinnes forbidden in the third Commandement?

A. The ſins forbidden in the third Commandement, are, the not uſing of Gods name as is required; and the abuſe of it, in an ignorant, vain, irreverent, profane, ſuperſtitious, or wicked mentioning or otherwiſe uſing his titles, attributes, ordinances, or works; by blaſphemy, perjury; all ſinfull curſings, oaths, vows, and lots, violating of our oaths, and vows, if lawfull; and fulfilling them, if of things unlawfull; murmuring, and quarelling at, curious prying into, and miſapplying of Gods decrees, and providences; miſinterpreting, miſapplying, or any way perverting the word, or any part of it, to profane jeſts, curious or unprofitable queſtions, vain janglings, or the maintaining of falſe doctrines; abuſing it, the creatures, or any thing contained under the name of God, to charms, or ſinfull luſts and practiſes; the maligning, ſcorning, reviling, or any waies oppoſing of Gods truth, grace and waies; making profeſſion of Religion in hypocriſie, or for ſiniſter ends; being aſhamed of it, or a ſhame to it, by uncomfortable, unwiſe, unfruitfull, and offenſive walking, or backſliding from it.

Q. What Reaſons are annexed to the third Commandement?

A. The Reaſons annexed to the third Commandement in theſe words [**The LORD thy God**] and [**For the LORD will not hold him guiltleſſe that taketh his name in vain;**] are, becauſe he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abuſed by us; eſpecially, becauſe he will be ſo far from acquitting and ſparing the tranſgreſſours of this Commandement, as that he will not ſuffer them

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

them to escape his righteous judgement, albeit many such escape the censures and punishments of men.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, [**Remember the Sabbath day to keep it holy: six daies shalt thou labour, and doe all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not doe any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six daies the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.**]

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word; expresly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lords day.

Q. *How is the Sabbath, or Lords day, to be sanctified?*

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull, but even from such worldly imployments and recreations as are on other daies lawfull; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publike and private exercises of Gods worship; and to that end we are to prepare our hearts,

hearts, and with such fore-sight, diligence and moderation, to dispose, and seasonably to dispatch our worldly businesse, that we may be the more free and fit for the duties of that day.

Q. *Why is the charge of keeping the Sabbath, more specially directed to governours of families, and other superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft times to hinder them by imployments of their own.

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required; all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idlenesse, and doing that which is in it self sinfull, and by all needlesse works, words, and thoughts about our worldly imployments and recreations.

Q. *What are the Reasons annexed to the fourth Commandement, the more to enforce it?*

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us six daies of seven for our own affairs, and reserving but one for himself, in these words, [**Six daies shalt thou labour, and doe all thy work;**] from Gods challenging a speciall propriety in that day, [**The seventh day is the Sabbath of the LORD thy God;**] from the example of God, who **in six daies made heaven, earth, the sea, and all that in them is, and rested**

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

sted the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [**wherefore the LORD blessed the Sabbath day, and hallowed it.**]

Q. *Why is the word* **Remember**, *set in the beginning of the fourth Commandement?*

A. The word **Remember** is set in the beginning of the fourth Commandement, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the Commandements, and to continue a thankfull remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion: and partly because we are very ready to forget it; for that there is lesse light of nature for it, and yet it restraineth our naturall liberty in things at other times lawfull; that it cometh but once in seven daies, and many worldly businesses come between, and too often take off our mindes from thinking of it, either to prepare for it, or to sanctifie it; and that Sathan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. *What is the summe of the six Commandements, which contain our duty to man?*

A. The summe of the six Commandements, which contain our duty to man, is, to love our neighbour as our selves, and to doe to others what we would have them doe to us.

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother; that thy daies may be long upon the land**

land which the LORD thy God giveth thee.

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother, in the fifth Commandement, are meant not only naturall parents, but all superiours in age and guifts, and especially such as by Gods ordinance are over us in place of authority, whether in Family, Church, or Common-wealth.

Q. *Why are Superiours styled, Father and Mother?*

A. Superiours are styled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents, to expresse love and tenderness to them, according to their severall relations: and to work inferiours to a greater willingness and chearfullness in performing their duties to their superiours as to their parents.

Q. *What is the generall scope of the fifth Commandement?*

A. The generall scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equals.

Q. *What is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart, word, and behaviour; prayer, and thanksgiving for them; imitation of their vertues and graces; willing obedience to their lawfull commands, and counsels; due submission to their corrections; fidelity to, defense and maintenance of their persons and authority, according to their severall ranks, and the nature of their places; bearing with their infirmities, and covering them in love; that so they may be an honour to them and to their government.

Q. *What*

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

Q. *What are the ſins of Inferiours againſt their Superiours?*

A. The ſins of Inferiours againſt their Superiours, are, all neglect of the duties required toward them; envying at, contempt of, and rebellion againſt their perſons and places in their lawfull counſels, commands, and corrections; curſing, mocking, and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they ſtand, to love, pray for, and bleſſe their inferiours; to inſtruct, counſel, and admoniſh them; countenancing, commending, and rewarding ſuch as doe well; diſcountenancing, reproving, and chaſtiſing ſuch as doe ill; protecting, and providing for them all things neceſſary for ſoul and body; and by grave, wiſe, holy, and exemplary carriage, to procure glory to God, honour to themſelves, and ſo to preſerve that authority which God hath put upon them.

Q. *What are the ſins of Superiours?*

A. The ſins of Superiours are, beſide the neglect of the duties required of them, an inordinate ſeeking of themſelves, their own glory, eaſe, profit, or pleaſure; commanding things unlawfull, or not in the power of inferiours to perform; counſelling, encouraging, or favouring them in that which is evil; diſſwading, diſcouraging, or diſcountenancing them in that which is good; correcting them unduly; careleſſe expoſing, or leaving them to wrong, temptation and danger; provoking them to wrath; or any way diſhonouring themſelves, or leſſening their authority, by an unjuſt, indiſcreet,

indiſcreet, rigorous, or remiſſe behaviour.

Q. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to goe one before another, and to rejoice in each others guifts and advancement, as in their own.

Q. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the duties required, the undervaluing of the worth, envying the guifts, grieving at the advancement or proſperity one of another, and uſurping preheminence one over another.

Q. *What is the Reaſon annexed to the fifth Commandement, the more to enforce it?*

A. The Reaſon annexed to the fifth Commandement, in theſe words, [**That thy daies may be long upon the land which the LORD thy God giveth thee,**] is, an expreſſe promiſe of long life and proſperity, as far as it ſhall ſerve for Gods glory, and their own good, to all ſuch as keep this Commandement.

Q. *Which is the ſixth Commandement?*

A. The ſixth Commandement is, [**Thou ſhalt not kill.**]

Q. *What are the duties required in the ſixth Commandement?*

A. The duties required in the ſixth Commandement, are, all carefull ſtudies, and lawfull endeavours to preſerve the life of our ſelves and others; by reſiſting all thoughts, and purpoſes, ſubduing all paſſions, and avoiding all occaſions, temptations, and practiſes, which tend to the unjuſt taking away the life of any; by juſt defence thereof againſt violence, patient bearing of the hand of God, quietneſſe

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

etneſſe of minde, chearfullneſſe of ſpirit, a ſober uſe of meat, drink, phiſick, ſleep, labour, and recreations; by charitable thoughts, love, compaſſion, meekneſſe, gentleneſſe, kindneſſe, peaceable, milde, and courteous ſpeeches and behaviour, forbearance, readineſſe to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent.

Q. *What are the ſins forbidden in the ſixth Commandement?*

A. The ſins forbidden in the ſixth Commandement, are, all taking away the life of our ſelves, or of others, except in caſe of publike juſtice, lawfull warre, or neceſſary defenſe; the neglecting or withdrawing the lawfull and neceſſary means of preſervation of life; ſinfull anger, hatred, envy, deſire of revenge, all exceſſive paſſions, diſtracting cares, immoderate uſe of meat, drink, labour and recreations; provoking words, oppreſſion, quarrelling, ſtriking, wounding, and whatſoever elſe tends to the deſtruction of the life of any.

Q. *Which is the ſeventh Commandement?*

A. The ſeventh Commandement is, [**Thou ſhalt not commit adultery.**]

Q. *What are the duties required in the ſeventh Commandement?*

A. The duties required in the ſeventh Commandement, are, Chaſtity in body, minde, affections, words, and behaviour; and the preſervation of it in our ſelves and others; watchfullneſſe over the eyes, and all the ſenſes; temperance, keeping of chaſt company, modeſty in apparell, marriage by thoſe that have not the guift of continency; conjugall love, and cohabitation; diligent labour

labour in our callings, ſhunning all occaſions of uncleanneſſe, and reſiſting temptations thereunto.

Q. *What are the ſins forbidden in the ſeventh Commandement?*

A. The ſins forbidden in the ſeventh Commandement, beſide the neglect of the duties required, are, adultery, fornication, rape, inceſt, ſodomy, and all unnaturall luſts; all unclean imaginations, thoughts, purpoſes and affections; all corrupt or filthy communications, or liſtening thereunto; wanton looks; impudent, or light behaviour; immodeſt apparell; prohibiting of lawfull, and diſpenſing with unlawfull marriages; allowing, tolerating, keeping of ſtews, and reſorting to them; intangling vows of ſingle life; undue delay of marriage; having more wives, or husbands then one, at the ſame time; unjuſt divorce, or deſertion; idleneſſe, gluttony, drunkenneſſe, unchaſt company, laſcivious ſongs, books, pictures, dancings, ſtage-plaies; and all other provocations to, or acts of uncleanneſſe either in our ſelves or others.

Q. *Which is the eighth Commandement?*

A. The eighth Commandement is, [**Thou ſhalt not ſteal.**]

Q. *What are the duties required in the eighth Commandement?*

A. The duties required in the eighth Commandement, are, truth, faithfullneſſe, and juſtice in contracts, and commerce between man and man; rendering to every one his due; reſtitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to our abilities, and the neceſſities of others; moderation of our judgements, wills, and affections, concerning worldly goods; a provident care and ſtudy to get, keep,

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſutable to our condition; a lawfull calling, and diligence in it; frugality, avoiding unneceſſary law-ſuits, and ſuretyſhip, or other like ingagements; and an endeavour by all juſt, and lawfull means, to procure, preſerve, and further, the wealth and outward eſtate of others, as well as our own.

Q. *What are the ſins forbidden in the eighth Commandement?*

A. The ſins forbidden in the eighth Commandement, beſide the neglect of the duties required, are, theft, robbery, man-ſtealing, and receiving any thing that is ſtolen; fraudulent dealing, falſe weights and meaſures, removing land-marks; injuſtice and unfaithfullneſſe in contracts between man and man, or in matters of truſt; oppreſſion, extortion, uſury, bribery, vexatious law-ſuits, unjuſt incloſures, and depopulations; ingroſſing commodities to inhance the price, unlawfull callings, and all other unjuſt, or ſinfull waies of taking, or withholding from our neighbour what belongs to him, or of inriching our ſelves: covetouſneſſe, inordinate prizing, and affecting worldly goods; diſtruſtfull, and diſtracting cares, and ſtudies in getting, keeping, and uſing them, envying at the proſperity of others: as likewiſe idleneſſe, prodigality, waſtfull gaming, and all other waies whereby we doe unduly prejudice our own outward eſtate: and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us.

Q. *Which is the ninth Commandement?*

A. The ninth Commandement is, [**Thou ſhalt not bear falſe witneſſe againſt thy neighbour.**]

Q. *What*

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandemeut, are, the preſerving and promoting of truth between man and man, and the good name of our neighbour as well as our own: appearing, and ſtanding for, and from the heart, ſincerely, freely, clearly, and fully, ſpeaking the truth, and onely the truth, in matters of judgement and juſtice, and in all other things whatſoever; a charitable eſteem of our neighbours; loving, deſiring, and rejoicing in their good name; ſorrowing for, and covering of their infirmities; freely acknowledging their guifts and graces; defending their innocency; a ready receiving of a good report, and unwillingneſſe to admit of an evil report concerning them; diſcouraging tale-bearers, flatterers, and ſlanderers; love, and care of our own good name, and defending it when need requireth, keeping of lawfull promiſes, ſtudying and practiſing of whatſoever things are true, honeſt, lovely, and of good report.

Q. *What are the ſins forbidden in the ninth Commandement?*

A. The ſins forbidden in the ninth Commandement, are, all prejudicing the truth, and the good name of our neighbours as well as our own, eſpecially in publike judicature, giving falſe evidence, ſuborning falſe witneſſes, wittingly appearing and pleading for an evil cauſe, outfacing and over-bearing the truth, paſſing unjuſt ſentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue ſilence in a juſt cauſe, and holding our peace when iniquity calleth for either a reproof from

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

our ſelves, or complaint to others; ſpeaking the truth unſeaſonably, or maliciouſly to a wrong end, or perverting it to a wrong meaning, or in doubtfull and equivocall expreſſions to the prejudice of truth or juſtice; ſpeaking untruth, lying, ſlandering, back-biting, detracting, talebearing, whiſpering, ſcoffing, reviling, raſh, harſh and partiall cenſuring, miſconſtruing intentions, words and actions, flattering, vain-glorious boaſting; thinking or ſpeaking too highly or too meanly of our ſelves or others, denying the guifts and graces of God, aggravating ſmaller faults, hiding, excuſing, or extenuating of ſins, when called to a free confeſſion, unneceſſary diſcovering of infirmities, raiſing falſe rumours, receiving and countenancing evil reports, and ſtopping our ears againſt juſt defenſe, evil ſuſpicion, envying or grieving at the deſerved credit of any, endeavouring or deſiring to impare it, rejoicing in their diſgrace and infamy, ſcornfull contempt, fond admiration; breach of lawfull promiſes, neglecting ſuch things as are of good report, and practiſing or not avoiding our ſelves, or not hindering, what we can, in others, ſuch things as procure an ill name.

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, [**Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.**]

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement, are, ſuch a full contentment with our own condition, and ſuch

ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his.

Q. *What are the ſins forbidden in the tenth Commandement?*

A The ſins forbidden in the tenth Commandement, are, diſcontentment with our own eſtate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his.

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No man is able, either of himſelf, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. *Are all tranſgreſſions of the Law of God equally heinous in themſelves, and in the ſight of God?*

A. All tranſgreſſions of the Law of God are not equally heinous, but ſome ſins in themſelves, and by reaſon of ſeverall aggravations, are more heinous in the ſight of God then others.

Q. *What are thoſe aggravations that make ſome ſins more heinous then others?*

A. Sins receive their aggravations

From the perſons offending; if they be of riper age, greater experience, or grace; eminent for profeſſion, guifts, place, office; guides to others, and whoſe example is likely to be followed by others.

From the parties offended; if immediatly againſt God, his attributes and worſhip; againſt Chriſt, and his grace; the holy Spirit, his witneſſe and workings; againſt ſuperiours,

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

riours, men of eminency, and such as we stand especially related and ingaged unto; against any of the Saints, particularly weak brethren, the souls of them or any other, and the common good of all or many.

From the nature and quality of the offence; if it be against the expresse letter of the Law, break many Commandements, contain in it many sins, if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation; if against means, mercies, judgements, light of nature, conviction of conscience, publike or private admonition, censures of the Church, civil punishments, and our own prayers, purposes, promises, vows, covenants, and ingagements to God or men; if done deliberately, willfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

From circumstances of time and place; if on the Lords day, or other times of divine worship, or immediately before or after these, or other helps to prevent or remedy such miscariages; if in publike, or in the presence of others who are thereby likely to be provoked or defiled.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty goodnesse, and holinesse of God, and, against his righteous law; deserveth his wrath and curse, both in this life and that which is to come: and cannot be expiated but by the bloud of Christ.

Q. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due

due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer: all which are made effectuall to the elect for their salvation.

Q. *How is the Word made effectuall to salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuall means of enlightning, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his Image, and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holinesse and comfort through faith unto salvation.

Q. *Is the Word of God to be read by all?*

A. Although all are not to be permitted to read the Word publikely to the Congregation, yet all sorts of people are bound to read it apart by themselves, and with their families; to which end the holy Scriptures are to be translated out of the Originall into vulgar languages.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read, with an high, and reverent esteem of them; with a firm perswasion that they are the very Word of God, and that he only can

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

enable us to understand them; with desire to know, beleeve, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self-deniall, and prayer.

Q. *By whom is the Word of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently guifted, and also duly approved and called to that office.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine, diligently, in season, and out of season; plainly, not in the enticing words of mans wisedome, but in demonstration of the Spirit, and power; faithfully, making known the whole counsell of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God, and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness and readiness of minde, as the Word of God; meditate, and confer of it; hide it in their hearts; and bring forth the fruit of it in their lives.

Q. *How doe the Sacraments become effectuall meanes of salvation?*

A. The Sacraments become effectuall means of salvation, not by any power in themselves, or any vertue derived

derived from the piety and intention of him by whom they are administred; but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signifie, seale, and exhibit, unto those that are within the Covenant of grace, the benefits of his mediation; to strengthen, and increase their faith, and all other graces; to oblige them to obedience; to testifie, and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and spirituall grace, thereby signified.

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptisme, and the Lords Supper.

Q. *What is Baptisme?*

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Sonne, and of the Holy Ghost, to be a signe and seale of ingrafting into himself, of remission of sinnes by his bloud, and regeneration by his spirit, of Adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

open and profeſſed ingagement to be wholly and onely the Lords.

Q. *Unto whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church, and ſo ſtrangers from the Covenant of promiſe, till they profeſſe their faith in Chriſt, and obedience to him: but infants deſcending from parents, either both, or but one of them, profeſſing faith in Chriſt, and obedience to him, are in that reſpect within the covenant, and to be baptized.

Q. *How is our Baptiſme to be improved by us?*

A. The needfull but much neglected duty of improving our Baptiſme, is to be performed by us all our life long; eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others; by ſerious and thankfull conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the priviledges and benefits conferred and ſealed thereby, and our ſolemn vow made therein; by being humbled for our ſinfull defilement, our falling ſhort of, and walking contrary to the grace of baptiſme and our ingagements; by growing up to aſſurance of pardon of ſin, and of all other bleſſings ſealed to us in that Sacrament; by drawing ſtrength from the death and reſurrection of Chriſt, into whom we are baptized, for the mortifying of ſin, and quickning of grace; and by endeavouring to live by faith, to have our converſation in holineſſe and righteouſneſſe, as thoſe that have therein given up their names to Chriſt, and to walk in brotherly love, as being baptized by the ſame ſpirit into one body.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament,

ſtament, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth, and they that worthily communicate, feed upon his body and bloud, to their ſpirituall nouriſhment and growth in grace, have their union and communion with him confirmed, teſtifie and renue their thankfulneſſe and ingagement to God, and their mutuall love and fellowſhip each with other, as members of the ſame myſticall body.

Q. *How hath Chriſt appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Chriſt hath appointed the Miniſters of his word, in the adminiſtration of the Sacrament of the Lords Supper, to ſet apart the bread and wine from common uſe, by the word of inſtitution, thankſgiving, and prayer, to take and break the bread, and to give both the Bread, and the Wine to the Communicants, who are, by the ſame appointment, to take, and eat the Bread, and to drink the Wine, in thankfull rememberance, that the body of Chriſt was broken and given, and his bloud ſhed for them.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and bloud of Chriſt therein?*

A. As the body and bloud of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lords Supper; and yet are ſpiritually preſent to the faith of the receiver, no leſſe truly and really then the elements themſelves are to their outward ſenſes: ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and Bloud of Chriſt, not after a corporall, or carnall, but in a ſpirituall manner, yet truly and really, while by faith

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death.

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themſelves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themſelves thereunto, by examining themſelves of their being in Chriſt, of their ſins, and wants, of the truth and meaſure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving thoſe that have done them wrong, of their deſires after Chriſt, and of their new obedience; and by renewing the exerciſe of theſe graces, by ſerious meditation, and fervent prayer.

Q. *May one who doubteth of his being in Chriſt, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Chriſt, or of his due preparation to the Sacrament of the Lords Supper, may have true intereſt in Chriſt, though he be not yet aſſured thereof; and in Gods account, hath it, if he be duly affected with the apprehenſion of the want of it, and unfainedly deſires to be found in Chriſt, and to depart from iniquity: in which caſe (becauſe promiſes are made, and this Sacrament is appointed, for the relief even of weak and doubting Chriſtians) he is to bewail his unbelief, and labour to have his doubts reſolved, and ſo doing he may and ought to come unto the Lords Supper, that he may be further ſtrengthened.

Q. *May any who profeſſe the faith, and deſire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from

from that Sacrament by the power which Chriſt hath left in his Church, untill they receive inſtruction, and manifeſt their reformation.

Q. *What is required of them that receive the Sacrament of the Lords Supper, in the time of the adminiſtration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently obſerve the Sacramentall Elements and actions, heedfully diſcern the Lords body, and affectionately meditate on his death and ſufferings, and thereby ſtir up themſelves to a vigorous exerciſe of their graces, in judging themſelves, and ſorrowing for ſin, in earneſt hungering and thirſting after Chriſt, feeding on him by faith, receiving of his fullneſſe, truſting in his merits, rejoicing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints.

Q. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is, ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſſe; if they finde quickning and comfort, to bleſſe God for it, beg the continuance of it, watch againſt relapſes, fulfill their vows, and incourage themſelves to a frequent attendance on that ordinance; but if they finde no preſent benefit, more exactly to review their preparation to, and carriage at the Sacrament; in both which if they can approve themſelves to God and their own conſciences, they are to wait for the fruit of it in due time; but if they ſee they have failed in either, they

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

are to be humbled, and to attend upon it afterward with more care and diligence.

Q. *Wherein doe the Sacraments of Baptiſme and the Lords Supper agree?*

A. The Sacraments of Baptiſme and the Lords Supper agree, in that the authour of both is God, the ſpirituall part of both is Chriſt and his benefits, both are ſeals of the ſame Covenant, are to be diſpenſed by Miniſters of the Goſpel and by none other, and to be continued in the Church of Chriſt untill his ſecond coming.

Q. *Wherein doe the Sacraments of Baptiſme and the Lords Supper differ?*

A. The Sacraments of Baptiſme and the Lords Supper differ, in that, Baptiſme is to be adminiſtred but once, with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt, and that even to infants; whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibit Chriſt as ſpirituall nouriſhment to the ſoul, and to confirm our continuance and growth in him, and that only to ſuch as are of years and ability to examine themſelves.

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires unto God, in the Name of Chriſt, by the help of his Spirit, with confeſſion of our ſins, and thankfull acknowledgement of his mercies.

Q. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts, hear the requeſts, pardon the ſins, and fulfill the deſires of all, and only to be beleeved in, and worſhipped with religious worſhip; prayer, which is a ſpeciall part thereof, is to be made by all to him alone, and to none other.

Q. *What*

Q. *What is it to pray in the Name of Chriſt?*

A. To pray in the Name of Chriſt, is, in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake, not by bare mentioning of his Name, but by drawing our incouragement to pray, and our boldneſſe, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation.

Q. *Why are we to pray in the name of Chriſt?*

A. The ſinfullneſſe of man, and his diſtance from God by reaſon thereof, being ſo great as that we can have no acceſſe into his preſence without a Mediatour; and there being none in heaven or earth appointed to, or fit for that glorious work, but Chriſt alone; we are to pray in no other name but his onely.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to underſtand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all perſons, nor at all times, in the ſame meaſure) thoſe apprehenſions, affections, and graces, which are requiſite for the right performance of that duty.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Chriſt upon earth, for Magiſtrates and Miniſters, for our ſelves, our brethren, yea our enemies, and for all ſorts of men living, or that ſhall live hereafter; but not for the dead, nor for thoſe that are known to have ſinned the ſinne unto death.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God, the welfare of the Church, our own or others

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

good; but not for any thing that is unlawfull.

Q. *How are we to pray?*

A. We are to pray, with an awfull apprehenſion of the Majeſty of God, and deep ſenſe of our own unworthineſſe, neceſſities, and ſins; with penitent, thankfull, and inlarged hearts; with underſtanding, faith, ſincerity, fervency, love, and perſeverance, waiting upon him with humble ſubmiſſion to his will.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of praying; but the ſpeciall rule of direction is that form of prayer, which our Saviour Chriſt taught his Diſciples, commonly called the Lords Prayer.

Q. *How is the Lords Prayer to be uſed?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers; but may alſo be uſed as a prayer, ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty of prayer.

Q. *Of how many parts doth the Lords Prayer conſiſt?*

A. The Lords Prayer conſiſts of three parts, a Preface, Petitions, and a Concluſion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in theſe words, **Our Father which art in Heaven,**] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſſe, and our intereſt therein, with reverence and all other childlike diſpoſitions, heavenly affections, and due apprehenſions of his ſoveraign power, Majeſty, and gracious condeſcenſion; as alſo to pray with and for others.

Q. *What*

Q. *What doe we pray for in the firſt Petition?*

A. In the firſt petition, [which is, **Hallowed be thy name,**] acknowledging the utter inability and indiſpoſition that is in our ſelves and all men to honour God aright; we pray, that God would by his grace inable and incline us and others to know, to acknowledge and highly to eſteem him, his titles, attributes, ordinances, word, works, and whatſoever he is pleaſed to make himſelf known by, and to glorifie him in thought, word, and deed; that he would prevent and remove Atheiſme, ignorance, idolatry, profaneneſſe, and whatſoever is diſhonourable to him; and by his over-ruling providence, direct and diſpoſe of all things to his own glory.

Q. *What doe we pray for in the ſecond Petition?*

A. In the ſecond Petition, (which is, **Thy kingdom come,**) acknowledging our ſelves and all man-kinde to be by nature under the dominion of ſin and Sathan; we pray, that the kingdome of ſin, and Sathan, may be deſtroyed, the Goſpel propagated throughout the world, the Jews called, the fullneſſe of the Gentiles brought in, the church furniſhed with all Goſpell officers and ordinances, purged from corruption, countenanced and maintained by the civill magiſtrate; that the ordinances of Chriſt may be purely diſpenſed and made effectuall to the converting of thoſe that are yet in their ſins, and the confirming, comforting and building up of thoſe that are allready converted; that Chriſt would rule in our hearts here, and haſten the time of his ſecond coming, and our reigning with him for ever; and that he would be pleaſed ſo to exerciſe the kingdome of his power in all the world, as may beſt conduce to theſe ends.

Q. *What*

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

Q. What do we pray for in the third Petition?

A. In the third Petition, (which is, **Thy will be done on earth, as it is in heaven,**) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and doe the will of God, but prone to rebell against his word, to repine and murmure against his Providence, and wholly inclined to doe the will of the flesh, and of the devil: We pray, that God would by his Spirit take away from our selves and others, all blindnesse, weaknesse, indispodnesse, and perversnesse of heart, and by his grace make us able and willing to know, doe, and submit to his will in all things, with the like humility, cheerfullnesse, faithfullnesse, diligence, zeal, sincerity, and constancy, as the Angels doe in heaven.

Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition, (which is, **Give us this day our daily bread,**) acknowledgeing that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free guift, and as to his fatherly wisdom shall seem best, injoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporall support and comfort.

Q. What

Q. What doe we pray for in the fifth Petition?

A. In the fifth Petition, [which is, **Forgive us our debts, as we forgive our debters,**] acknowledging, that we and all others are guilty both of originall and actuall sin, and thereby become debters to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt; we pray for our selves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily more and more assurance of forgivenesse; which we are the rather imboldned to ask, and incouraged to expect, when we have this testimony in our selves, that we from the heart forgive others their offences.

Q. What doe we pray for in the sixth Petition?

A. In the sixth Petition, (which is, **And lead us not into temptation, but deliver us from evil,**) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Sathan, the world, and the flesh are ready powerfully to draw us aside and insnare us; and that we, even after the pardon of our sins, by reason of our corruption, weaknesse, and want of watchfullnesse, are not only subject to be tempted, and forward to expose our selves unto temptations, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them; and, worthy to be left under the power of them; we pray, that God would so over-

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library

rule the world and all in it, ſubdue the fleſh, and reſtrain Sathan, order all things, beſtow and bleſſe all means of grace, and quicken us to watchfullneſſe in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin, or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation, or, when fallen, raiſed again and recovered out of it, and have a ſanctified uſe and improvement thereof; that our ſanctification and ſalvation may be perfected, Sathan trodden under our feet, and we fully freed from ſin, temptation, and all evil for ever.

Q. *What doth the concluſion of the Lords Prayer teach us?*

A. The concluſion of the Lords Prayer, (which is, **For thine is the kingdom, the power, and the glory, for ever, Amen.**) teacheth us to inforce our petitions with arguments, which are to be taken not from any worthineſſe in our ſelves, or in any other creature, but from God; and with our prayers to join praiſes, aſcribing to God alone eternall ſoveraigne, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, ſo we by faith are imboldned to plead with him that he would, and quietly to rely upon him that he will fulfill our requeſts; and to teſtifie this our deſire and aſſurance, we ſay, *Amen.*

FINIS.

Early English Books Online, Copyright © 2019 ProQuest LLC
Images reproduced by courtesy of Trinity College Dublin Library